

The Citizen

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COMMON-SENSE IN EATING

David Paulson, M.D., of the Hinsdale Sanitarium.

First: Eat more natural food. This is the time of the year when Dr. Evans says that many people have a touch of scurvy. They have lived all winter on "hog and hominy," or its equivalent. He advises that we turn our attention to green garden truck to cleanse the blood, such as cold slaw, lettuce, carrots.

Genuine, old-fashioned Graham flour is better for the health than white flour, because God has put the vitamins and much of the mineral in the covering of the grain. The same is true of natural brown rice. When fowls were fed exclusively on polished rice for three weeks they began to be paralyzed and suffered other symptoms of disease. When they were fed on whole rice they were soon restored. We invite those who can not secure natural rice in their home markets to correspond with us.

Second: Do not fry starchy foods in grease. In frying them the grease percolates down through and covers every little particle of starch with a coating of fat so that it is bomb-proof to both mouth and stomach digestion. The digestive juices can not get at it until the food reaches the small intestine and the bile cuts off the grease.

Some folks say they like fried foods. That is no sign they are good for them. Some people steal because they like to. The thing to do is to add the fat to the food when we eat instead of soaking it in fat while it is being cooked.

Third: Do not eat blistering, burning condiments. God never intended those substances to come in contact with the delicate mucous membrane of the digestive organs. I have occasionally put a mustard plaster on the outside of a stomach, but then I took it off when it began to raise blisters. Those who put it on the inside must leave it there. And remember that a blister on the inside means a gastric ulcer. Mustard, pepper, Worcester sauce, and the rest of that family, have no business in the human system. God has put the flavor in every food just as He has put a fragrance in every flower. What is the use of spoiling good food by adding to it such crude, coarse, blistering, burning substances as fiery spices and stinging condiments?

If food tastes flat without these things try it for a few weeks and you will begin to restore to your normal taste so you can appreciate normal foods. Common table salt, used moderately, is an exception, for it is a substance which naturally exists in the blood; which is not true of these other wretched things.

Fourth: Do not eat large quantities of protein food. The body can use advantageously a moderate amount for building and repair material. The waste products that result from it are virulent poisons, and pave the way for Bright's disease, high blood pressure, nervous prostration, and many other disorders. Modern medical science has learned how to conquer practically every disease except those that result from over-eating, and especially eating too much of the beefsteak line of food. God put ten per cent of this kind of food in grains; and that is the right proportion.

Many people have deluded themselves into thinking that they must eat this sort of food in order to be strong. That is a mistake. The ox does not get its strength by eating another ox. Corn is not made into better food by being changed into

pork; in fact, it may have trichina or take work added to it. There is no advantage in eating second-hand food any more than there is in wearing second-hand clothes.

Fifth: Do not eat between meals. Children should not be permitted to piece at all hours of the day. Nature does everything in regular rhythm. When we persist in breaking into that we speedily break down the digestive system. We should consult principle instead of inclination. Those who persist in munching between meals will in the end pay their just penalty to both doctors and drug stores, and may even find that nature is not over-anxious to forgive them for their continual transgressions.

Sixth: Fletcherize. Some one has said if you chew long you will live long. Too many people think they have not time to eat. They merely chop their food up enough so that they can swallow it without choking.

God put the teeth in the mouth, and if we insist that the stomach shall do the work that was intended for the teeth we are laying the foundation for gastric ulcer, hyperacidity, and many other unpleasant disorders. We owe a debt of gratitude to Horace Fletcher for helping us to discover the importance of fletcherizing.

Seventh: Why indulge in light stimulants at mealtime? Dr. Evans, formerly health commissioner of the City of Chicago, wrote recently in the Chicago Tribune: "In order that no misunderstanding may arise I should say that physiologists regard coffee, tea, tobacco and whisky as drugs in the same sense that opium and cocaine are." Dr. Samuel G. Dixon, commissioner of health for the city of Pittsburg, wrote recently: "Neither coffee nor tea is to be considered a food. Both are stimulants; and it is this which is responsible for their popularity. As with all other stimulants, there is a continual tendency to over-indulgence because a moderate allowance after a time fails to give the necessary incitement to the nervous system. While the mind is often stimulated to good work for a short time by coffee or tea, any stimulus which they give is transitory, for there is a period of depression following the use of all stimulants. Hot water, or the 'cambric tea' (hot water, whole milk and sugar) of our childhood days is far better.

Eighth: After you have bowed your head and thanked the Lord for the meal which He has permitted you to enjoy, do not forget to be thankful during the entire meal. It is good for the digestion. Fletcher said, "Do not eat when you are bad, or mad, or sad; only when you are glad." Cheer up before you eat and be cheerful when you do eat.

We have made marvelous discoveries in a thousand different directions during these recent years, but most people have as yet learned little or nothing as to how to "eat, or drink to the glory of God."—I Cor. 10:31.

HEROES OF '76

A Dramatic Cantata Which Will Be Given June 2nd and June 7.

Argument

The scene opens at the home of the Farmer, in Auburn, a rural town in New England, on the 19th of April, 1775. It is late afternoon, and as the matrons and maidens are seated at their work, their feelings of happiness and contentment find musical expression in the opening numbers. Then the Farmer and his neighbors enter and join in the song of peace. Danger and disaster seem far away. The weary and care-worn forget their troubles, and young and old "join in laughter and song." But the sight of signal-fires, blazing on the hills, arouses in the mind of the Farmer the suspicion that all is not well. These suspicions are speedily confirmed by the arrival of a messenger who relates the experience of the day at Lexington and Concord, and calls upon all true patriots to march to the defense of the country. The choruses that follow, and the aria of the Farmer indicate the indignant remonstrance of noble freemen against the tyranny of the English king. A duet follows between Anna and Roger (who is about to march away with the minutemen) to suggest the sense of loneliness and dread that comes with the thought of such a parting, and possible bereavement. The next numbers show the devotion of the American people to the cause of freedom, even to the entire abnegation of self. Led by the aged Farmer, all unite in prayer for Divine strength and protection, and then, to the music of the drum and fife, the young volunteers march away to battle against the oppressors of the land.

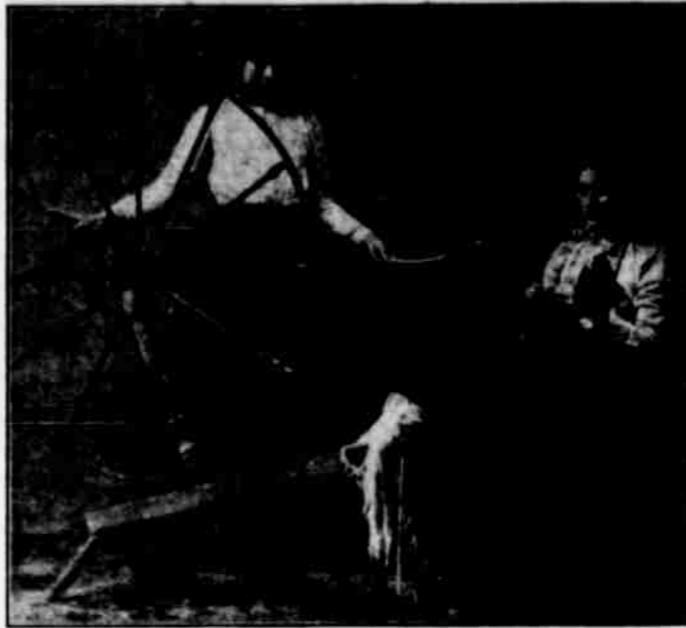
PART II

The scene shows a portion of the

camp of the American army. Several years of continued conflict are supposed to separate the events of the first part and those of Part II. Clover, with grumbling devotedness, is preparing supper for the soldiers, while Uncle Eph sits beside the camp-fire, nursing his wounds and philosophizing. The minute-men of Auburn enter, singing a lively soldiers' chorus; and after the evening drill prepare to bivouac for the night. As they sit around the camp-fire eating supper, Capt. Allan is called upon for a song, and responds with one of the patriotic songs of that day. All now gather around the camp-fire, and sing of the homes that perhaps for many months they can visit only in imagination, and then fall asleep to dream of home and victory, leaving Roger to stand as sentinel.

His thoughts of his betrothed are soon interrupted by an alarm that the British are marching on to a midnight attack. The minute-men quickly prepare for the fight, and hasten to join the American army, encamped around. Above the roar of the conflict is heard, in imagination, the prayer of the American women for the safety of their champions. The British are defeated, and the exultant shouts of the victors are heard outside. The minute-men return, but soon find that Roger has probably fallen in the fight, and the chorus that follows expresses the sorrow of all at the loss of a gallant comrade.

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Any one interested write to Mrs. Anna Ernberg, Director of Fireside Industries, and let her know what you have to bring and if it will be for sale.

Come and get some of the Prizes!

PART III

Another interval of several years is bridged over, and Part III takes us to the close of the war of the Revolution. The villagers of Auburn are preparing for the expected return of the soldiers who marched away seven years before. The song of Anna, who mourns for Roger, strikes the minor chord of sadness that mingles even with the rejoicing of the victors, and gives utterance to the pain that comes to many a heart when the standards of war are raised in a land. The sound of a drum and fife in the distance announces the approach of the soldiers. The Farmer and his family join with their neighbors in a chorus of welcome. The sorrow of all at the supposed loss of Roger is changed to the profoundest joy when he enters accompanied by the faithful Clover, whose devotion has saved the life of his wounded master. Released from a British prison by the declaration of peace, they return to make the happiness of those at the old home complete. The closing numbers comprise solos and choruses of rejoicing at the happy result of the long conflict for independence.

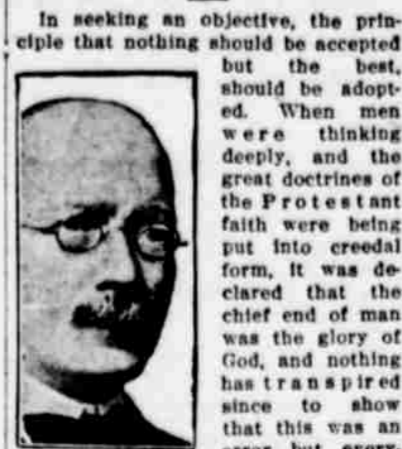
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The Best Objective, Salvation

By REV. J. H. RALSTON
Secretary of Correspondence Department
Moody Bible Institute, Chicago

TEXT—I press toward the mark for the prize of the high calling of God in Christ Jesus.—Phil. 3:14.



In seeking an objective, the principle that nothing should be accepted but the best, should be adopted. When men were thinking deeply, and the great doctrines of the Protestant faith were being put into creedal form, it was declared that the chief end of man was the glory of God, and nothing has transpired since to show that this was an error, but every-

thing has shown most conclusively that the statement was justified. A man who lives with the glory of God in view will not, cannot fail.

The Thoughtless Multitudes.
Nothing is much more disheartening than to watch the multitudes, especially in our crowded cities, who seem to have no goal in view. They seem to exist for the moment—butterflies that flit before you for an instant and then are gone. If other companies of people are considered, the fact still confronts one. If bread and butter can be secured, there is no more concern; but the swine get to that point. Young people in the schools may have a somewhat larger appreciation of their mission or goal, but must go forward with nothing in view.

In a small volume recently issued there is this quotation: "The world stops to let the man pass who knows whither he is going." That man has an objective, a goal, commands universal respect, and the world gives him passage. If this sermon falls into the hands of some young person, whether he is a Christian or not, let him know that he must have a goal in view or he will fail in life, and if the goal is not one that relates him to God the failure will be the greater and more deplorable. And, if a person has a goal and resolutely keeps his eye on it, he will not be diverted by anything. If the goal is that set before him in Paul's "fullness of the stature of Christ," he will not be diverted by any of the many religions now seeking the attention of people throughout the world. To him, the religion of Paul, Luther, Calvin and Wesley will be accepted as reliable and worthy of following until the goal is reached.

Paul's Objective.
In the text, Paul, who was a man doing only one thing at a time, said that he pressed toward the mark for the prize of the high calling in Christ Jesus. Without considering the strictly theological bearing of these words, let us note the source of the call. He who calls is God, who knows man, his capacities and possibilities, and sets before him "his best, and he calls to him to make the attempt to reach it. Every person, old or young, should remember that it's God that is calling—not man, nor the greatest of men—and when God calls who dare be indifferent?

To what is the call and what is the goal? It is to the realization of Jesus Christ in all his fullness. Paul speaks in a certain place of "the measure of the stature of the fullness of Christ," which is to say, Christ, in all that he is and may be to us. Presuming that that fullness applies to all that Christ offers, let us know that to attain this two things at least must be kept in mind.

Jesus as Savior and Lord.
First, the recognition and acceptance of Jesus Christ as a savior, personal and sufficient. This involves the surrender of the intellect, the heart, and the will; in fact, the surrender of the life. Second, it is a recognition of the kingship, or lordship, of Christ. Many seem to be willing to accept Christ as savior, but they do not recognize him as Lord. The failure of the latter utterly vitates the former—no savior unless Christ be Lord. This carries us back to the realm of the Puritans, who saw that the chief end of man was the glory of God, for man who accepts Jesus Christ as savior and Lord makes every thought, word and action tend to his glory and his honor.

This will naturally lead to the realization of man's goal—companionship and partnership with Jesus Christ. The realization of Paul's prayer can only partially be secured on this earth, but the perfect realization will be when we are with him where he is. This should be the ultimate goal—to be with Christ.

The goals of life which seem attractive and in some senses worthy soon pass like the chaplet on the brow of the ancient athlete, but there is a goal for everyone which, if reached, will secure a crown, a golden crown, that is precious and durable.

There is no excellence without labor.—Wirt.

INTERNATIONAL SUNDAY SCHOOL LESSON

(By E. O. SELLERS, Acting Director of Sunday School Course of Moody Bible Institute, Chicago.)

LESSON FOR MAY 30

BRINGS ARK TO JERUSALEM.

LESSON TEXT—II Samuel 6:12-19 and Psalm 24. (Study all of chapter 6.)
GOLDEN TEXT—I was glad when they said unto me, Let us go unto the house of the Lord.—Psalm 122:1.

This event probably occurred B. C. 1042, in the twenty-second year of David's reign. It would be a good plan to assign to various pupils such subjects as: (a) What the ark was and how it came to be lost; (b) Where it had been since the days of Joshua; (c) What occurred to it while in possession of the Philistines; (d) Who was Obed-edom? (e) Uzziah? (f) Michal? (g) How Jerusalem came to be the seat of government.

I. The Ark Recovered, vv. 1-5. David realized that while God was the God of all the tribes, still there was no visible religious center; there was the consequent danger of confounding the local place of worship with that of some local Baal (god) and the possible breaking up of the national reliance upon Jehovah. Where Kirjath-jearim was is not definitely known, but perhaps it was eight or ten miles west of Jerusalem. The ark had lodged here for perhaps seventy years. David and they that were with him followed the example of the Philistines (I Sam. 6:1-18) in their mode of transferring the ark rather than to have it carried upon the shoulders of the priests (Josh. 3:3). Preceded by "David and the house of Israel," i. e., leaders of the people and all others present, they began the return journey from the house of Abinadab.

II. The Ark Retarded, vv. 6-11. They had reached one of the open places used as a threshing floor when the oxen slipped and the cart was shaken. Uzziah, one of the two into whose charge it had been placed, laid hold of the ark to keep it from falling. Why was he slain therefore? We have already suggested the reason. How to carry the ark was plainly written (Num. 4:5-12; 7:9). Neglect of God's word gets many well-meaning people into trouble, along with their friends, also. The ark was the symbol of God's presence, and men had to be taught to reverence his holy name and his glorious presence (see last clause v. 2). Uzziah's sin was the sin of irreverence. He seems not to have sensed the invisible God in his visible abode. The result struck terror into the heart of David and the people, and the ark was left in the house of Obed-edom for a period of three months. David's "improved plan" was a proved failure.

III. The Ark Restored, vv. 9-19. David, by thus abandoning the ark, seems to have resented the judgment of God, yet he must have realized that God had sufficient cause for his acts. The ark is a type of Christ, who is Immanuel, God with us. The ark contained the law of God, as Christ enshrined the will of his Father. Over the law was the blood-sprinkled mercy seat where God met his people (Ex. 25:18-22). In Christ we find our mercy seat where we meet God. Though this ark brought judgment to Uzziah it brought blessing to Obed-edom (v. 12). Even so Christ brings judgment or joy according to our treatment of him. Obed-edom so piously cared for the ark that both he and his household were richly blessed. If Christ is really in our hearts we will be blessed, and Christ abideth forever.

IV. The Psalm of Praise, Ps. 24. In the Jewish synagogue this psalm is recited at the carrying back of the book of the law to its shrine, and in the Greek church at the consecration of the church. The twenty-second psalm presents the suffering Savior; the twenty-third presents the risen Savior as the shepherd caring for and leading his sheep, and the twenty-fourth tells of the reigning, glorified Lord. The whole earth is Jehovah's (v. 1) and no incident better teaches the converse, viz., that he is God of the earth and not a mere tribal deity. He "founded" and "established" it, and all "the fullness," and "they that dwell therein" are his by creative and redemptive right. Since we belong to him we owe him worship and service—and a servant is one who "stands" (v. 3). The conditions of fellowship with Jehovah are "clean hands and a pure heart" (v. 4), those who deal with honesty and reverence. "Vanity" and "idolatry" are frequently synonymous terms.

The first and the fourth condition relate to others, the second and the third to one's inner life (see I John 1:6, 7).

The reward of acceptable worship and service is "blessing from the Lord" (v. 5). In verse eight we find Israel's great name for God first used in the Psalms.

He is gloriously strong, this Lord of the hosts of heaven.

In I Cor. 2:8, Jesus who was crucified is called the "Lord of Glory." Even so our coming King is "strong and Mighty" and will prove himself "mighty in battle" (see Rev. 19:11-13).

When he, the King of Glory, leads captivity captive all of his followers will have a part in that triumphal entry.